ture. In Manchuria the Chinese, as a race, are in the ascendancy, although in some sections the Koreans, seeking escape from intolerable economic conditions at home, are serious competitors. In the northernmost tier of the old Eighteen Provinces, especially in Kansu, reside many unassimilated descendants of immigrants. Numbers of these are Moslems, and religious differences slow down amalgamation.

In spite of all the surviving variations in race, the great mass of the Chinese people is remarkably homogeneous in physical appearance and culture. The differences are neither so marked nor so numerous as are those in Western Europe, in the Near East, or in India.

The approach to uniformity is probably due chiefly to the type of government and culture under which the Chinese have lived. The political structure of the Empire, made up largely of a bureaucracy educated in the orthodox philosophy of the state, and inculcating conformity to this philosophy, welded people into a cultural whole. Political unity favored movements of peoples within the Empire. Some of these were engineered by the state—as, for example, the extensive colonization and forced migration under the Ch'in and the Han. Others were entirely voluntary and often took place on a large scale in times of famine, when thousands of refugees fled from their old homes in search of food. The absence of marked differences of caste and the principle of recruiting the powerful official class on the basis of worth as disclosed in the civil service examinations and not on that of birth helped to produce a more or less fluid society in which wide intermarriage was comparatively easy. The long-established custom that no man could marry a

bride of his own family name operated in the same direction. Conquerors were usually assimilated fairly promptly. This was in striking contrast with India, where caste lines tended to keep races apart and to preserve blood distinctions between the successive waves of invasion. The political unity of China during a large part of its history and the consequent absence of internal political barriers to migration within the Empire also made for uniformity—in contrast, for example, with Europe. As a result, no other group of mankind anywhere nearly equal to the Chinese in numerical strength approximates it in homogeneity.